2: Kahn D-5 (1922-1930) 1931
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obeiahs, house gods, fetish houses, menstrual huts, and matrilineal system of inheritance are all to be found as ancient customs among the forest tribes of the West Coast. Other details, such as the use of chickens for sacrificial animals, the huts with their rectangular walls, the manufacture of butter from the palm worm, the sacredness of snakes and alligators, the use of drums for religious supplication, and the beating of them with the hand instead of with a stick as the Indians do, are also customs which are similar to West African customs and probably derived from them. The impaled turtle-shell on a staff, the badge of the witch doctor's profession, represents the symbol for the female genitalia among some West African tribes. The Bush Negroes' boats and paddles are typically African in design. The *awasa* dance of the Saramaccaners was borrowed from the Aucaners, among whom it is a direct West African survival.

From the study of these culture survivals among the Djuka tribes it can be seen that most of the jungle civilization of the Bush Negroes is derived from their West African ancestry, modified here and there by contact with the Indians of their new home. The remainder of the material culture of the Bush Negroes is borrowed from the white settlements along the coast, from which gunpowder, fish-hooks, bush-knives, and other articles filter upstream.

[p. 192 is blank]

/27 cont./

301 as the European girl wears her bracelets. On their fingers they wear a number of copper rings, sometimes doubtless up to ten; the thumb is likewise generally decorated with them.

291 /28/ As a rule the men content themselves with merely
292 a simple loincloth or belt, but if they go so far as to dress up, then they wear a broad-brimmed hat which is usually painted with various colors; around the crown they wear a wide band whose ends hang far down over the brim.

301 Around their necks they frequently wear a string of tiger's
237 teeth and the incisors and molars of wild pigs (the pakier and piengo) and of other animal species that they have caught on the hunt; they wear these same ornaments hanging from a broad band under the knee, and to them is added now and then a shell, a piece of copper, iron, lead, and so forth. Their ornaments also include parrot and West Indian raven (1) feathers and small tassels

1. Lafroe, Psittacus macao L.

made of cotton.

301 They call the last-named obias (2). Just like the women,
751
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2. Obia, charm. The same efficacious powers as the superstition sees in amulets and talismans are seen in this.

they wear colored cloths around the neck.

304 Like almost all tropical and African peoples, they tattoo themselves. Men, women, and children undergo this operation, and although they are set upon having this as ornamentation, they nonetheless look down upon the man decorated with many tattoos just as the European does on an effeminate dandy. There are among them those whose face and body are virtually covered with the incisions, but they are looked upon with contempt by the industrious and those most developed spiritually. They say that the former are too attached to luxury and must be lazy to waste

/35 cont./

123 Also, I am led to believe that for me they cherish a
466 more than general respect, since already for ten years now they have been faithful workers for me, a privilege to which no inhabitant in this colony other than myself can lay claim.

123 A family among them, whose head recently died --
778 according to their statements, through poisoning, which misdeed
[761] is supposed to have taken place out of envy, since I gave him preference above others, which he deserved on account of his faithfulness and industry -- has built a hut in the vicinity of its idol signs, in which they placed a crude image cut out of cedar-
• [237] wood and painted with white paint. Beside that image they placed a little table and on it laid a number of quill feathers from the pouwies (1), a little bottle with black liquid, symbolizing ink,

1. A pheasant, the Crax alector L.

as well as some slips of paper. Near this little table they dug a number of steps into the ground, and at the lowermost step they made a gutter that runs in the direction of the river. Now when they have a festival with dancing and they want to pay respect to me, they place near it a number of children who constantly pour water brought in jugs, which, flowing down the steps into the gutter, streams riverward. While this ceremony takes place, songs in my honor are sung by the festive crowd.

[822] Now the image, according to their conception, is sup-
[829] posed to be a representation of me, /36/ the white color the sign that I am a White, while the quills, paper, and ink are the attributes of the Whites' higher civilization, the streaming water that I stem from the colonists who have come here from across the sea.

123 The wife of the headman referred to above came to me
589 in the town shortly after the death of her husband and remained to choose my household as her permanent residence, to which I gladly consented. Faithful and considerate, she performs not only a great many household services, but even anticipates in this respect the wishes of my wife, and out of love for us refuses any monetary compensation.